

Bill Wallace came home

By Erich Bridges

KNOXVILLE, Tenn. (BP)—Bill Wallace came home to Knoxville, Tenn. in January, half a century after he first left for China.

The ashes of the Southern Baptist missionary doctor, who died in Chinese Communist prison in 1951, were brought to Knoxville by retired missionary Cornelia Leavell Jan. 11. Leavell, a member of First Church, Starkville, Miss., and two other missionaries went to China in December to claim Wallace's remains with the assistance of Chinese government and church officials.

As Wallace came home, Knoxville remembered her native son, the subject of a best-selling Baptist book by Wimpy Harper, "Bill Wallace of China," and a movie with the same title.

"Bill Wallace, a Christian hero, is coming home," declared the Knoxville News-Sentinel in an editorial Jan. 7. Old friends, family members, retired missionaries, local media, and hundreds of people who never met him packed the large sanctuary of Wallace Memorial Baptist Church Jan. 12 to welcome him home.

Wallace, who worked for 15 years as a surgeon and administrator at Stout Memorial Hospital in Wuzhou (Wuchow), China, was arrested and falsely accused of espionage by the Communists in late 1950. He died in prison Feb. 10, 1951. Prison authorities claimed he hanged himself, but witnesses said his body bore signs of torture.

The Chinese death certificate Leavell brought to Knoxville with Wallace's remains stated only that the missionary's death resulted from "external injuries."

But people attending the memorial service Jan. 12 looked beyond Wallace's tragic death to celebrate the way he lived.

"I enjoyed playing tennis with William, but I enjoyed praying with him so much more," recalled W. W. Grogan, a close friend of Wallace and former associate pastor at Broadway Baptist Church in Knoxville, the missionary's home church. "He was a man of prayer. He didn't talk very much to God. He let God talk to him. And he listened."

Grogan remembered the day 50 years ago when a crowd of well-wishers showed up at the train station to see Wallace leave for his first term in China. "He was astounded when he

saw the crowd. He didn't know we were coming. He said, 'Who are all these people, Mac?' And I said, 'They're here to tell you how much they love you.' His lips quivered a little... and he said, 'They didn't have to do that.'"

Other folks from Broadway remembered the quiet young man who dreaded public speaking. All the church matrons labored to match him up with pretty young ladies, both before he went to China and during furloughs at home, recalled one Broadway veteran. But Wallace stayed single.

Everley Hayes, the missionary nurse who worked with Wallace during his last years and identified his body in prison, remembered a man who enjoyed fishing, boating, picnics, and, most of all, the Chinese patients and medical workers he loved.

"Dr. Wallace was a martyr. Many think of martyrs as those long-faced people. But I knew a Dr. Wallace who was very much interested in everything around him," Hayes said. "He was a martyr not because he died in service but because he so identified with the Chinese people that they considered him one of them. And they loved him."

James McCluskey, pastor of Wallace Memorial Baptist Church for almost 26 years, spoke of the missionary's ongoing impact on the church and community. "The remains of William Lindsey Wallace cannot be contained in a box in a grave in Knoxville, Tenn.," McCluskey said. "This church is the remains of his life."

The church didn't exist when Wallace last left Knoxville. Formed after his death, it now counts almost 3,000 members, including some 100 who have worked in short-term foreign mission projects. Several foreign missionaries now on the field emerged from the church.

Wallace's sister, Ruth Lynn Stegall, said all the hoopla surrounding the memorial activities probably would have embarrassed her shy brother. "But he would have loved the food and fun," she said. She still lives in Knoxville with her husband, Sydney.

Mrs. Stegall recalled the last time Wallace left Knoxville headed for China: "He said, 'I guess I'm the happiest person in the world. Sydney, take care of Ruth and Syd (their son), and I'll take care of whatever has to be

done where I go.' That was the last thing he said when we went to the airport. So it was sweet that we were the three that went to the airport, and we

were there when the body was returned."

The Stegalls privately buried Wallace's ashes beside his parents'

graves at Greenwood Cemetery in the city. There was no graveside service, said Mrs. Stegall. "We just said goodbye."

The

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Handicapped? No.

To this fashion model, it's "physically challenged"

By Bonita Sparrow

FORT WORTH, Texas (BP)—Anyone careless enough to call Ivy Gunter physically handicapped had better back off and bite their tongue.

Because Gunter, a fashion model who lost her right leg to cancer four years ago, will look you in the eye and correct your unfortunate choice of words. It's not physically handicapped, dear heart. The term is physically challenged. And don't you forget it.

Gunter was in Fort Worth, Texas, recently to explain her reasoning and her positive outlook to Jimmy R. Allen and Rudy Hernandez, co-hosts of "Life Today," on the ACTS network. She also visited with producers of "Master Control," the half-hour talk show produced and distributed in the public interest by the Radio and Television Commission.

"Life Today," a talk show designed to communicate from a Christian perspective, is seen daily on ACTS. "Master Control" is aired weekly on 812 radio stations across the country.

Gunter has been modeling since high school, and in her 20s was working on top notch assignments in Atlanta, Chicago, New York.

"The modeling industry is ruthless," she told Allen. "It's survival of the fittest. I was very self-centered, I never stopped to smell the roses. When this happened I turned to the Lord and discovered he does not hold grudges. God had been trying to get my attention all the time."

She gives God credit for today. "God's response to my need was a tremendous source of strength. I am very aware that he left me here for a reason and if what I have gone through—amputation, the year of

chemotherapy and working to get where I am today—can be shared to get another physically challenged person out of a dark corner into the sunlight, then it's worth my effort."

Losing her leg was unthinkable but, when it became fact, Gunter made up her mind no one would tell her what she could or could not do because she only had one leg.

"I am whole," she told herself. "I am a more complete person than ever now that God has come into my life."

So she set about turning negatives into positives. Six months after the amputation she was modeling again. She showed up for assignments on crutches—but on crutches lacquered black and decorated with sequins as a signature of her determination.

Even during the difficult year of chemotherapy she continued to work, scheduling photo sessions on the alternate weeks when she wasn't sick.

"When my hair fell out, I had my head shaved and posed for high-fashion, avant-garde photos in the 'Star Trek' mode," she said. "I also acquired a wardrobe of wigs and became more versatile, more in demand than ever before."

She decided to do fashion shows again, even though it meant mastering the runway on the prosthesis.

"My husband, Don, who had married a fashion model and found himself with a bald-headed, one-legged wife, is an encourager and God was there for us," she said. He applauded the loudest when she achieved her goal.

And her victory was recorded for the nation by a crew from "That's Incredible," the national TV show which

spotlights special achievements. Her story also has been featured in Guideposts Magazine.

And she has learned to snow ski so well that she teaches it to other physically challenged people. She also plays tennis, when she has time from her duties as a spokesperson for the National Cancer Society.

"Cancer is devastating but it does not have to be the end," she said firmly. "My husband and I look at this as a life education, as a challenge and an adventure. You are only imprisoned if you decide you are. There's a support group out there. If you reach out to others you get it back 13 times."

Bonita Sparrow writes for the Radio-Television Commission.



A POSITIVE OUTLOOK — Ivy S. Gunter described the positive outlook that caused her to be physically challenged instead of physically handicapped after losing a leg to cancer.

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Editorials.....

The Baptist blue laws veto

Repeal of Mississippi's blue laws has passed the House of Representatives. At this writing it had not been considered by the Senate. Because the entire staff of the Mississippi Baptist Convention was involved last week in budget preparation for 1986, it was not possible to monitor the blue laws situation in the Legislature in order to be able to keep up with what was going on.

Nevertheless, it passed in the House; and the last information available at this writing was that there had been a motion to reconsider. With an affirmative vote of 95 to 21, however, it surely will be sent to the Senate.

There is no way of knowing what is likely to happen in the Senate. If the bill should pass there, however, and the possibilities would seem to be reasonably good, then the Baptists of Mississippi would hold the final vote. Baptists hold the veto power. Baptists will close every store in the state that they decide to stay out of on Sunday. The prospects of that happening to any great degree, however, are not heartening. If Baptists hadn't been in the stores on Sunday, they wouldn't have been open anyway; and there would have been no controversy.

Mississippi's blue laws have been a confusing situation. Some areas have enforced them while neighboring areas haven't, making the competition intolerable.

Once again, it was primarily Baptist money that the stores have been competing for on Sunday.

Whatever happens in the future concerning working and shopping, it must be remembered that individuals are due a day off and a day of worship. If they are on the same day, that is

fine; but if so, that day has to be Sunday for mainline Christians. Whether there are blue laws or not, the Christian population of the state needs to have and deserves to have a day off every week and a day to worship. For Seventh Day Adventists and other seventh day adherents including the Jewish population, the day would be Saturday.

It is recognized that laws, or lack of them, cannot be worked out to be completely equitable for everyone. There are some basics, however; and a day of worship and family gatherings is one of them.

The Legislature is going to do whatever it is going to do. We as citizens are the ones who are really going to make this decision, however. Baptists, let's stay out of the stores on Sunday.

Each of us can say, "Well, I don't have to work; so it won't hurt if I go shopping on Sunday." But it does hurt. Our presence in the stores makes it necessary to keep people on hand who should be home with their families. Let's not let them down.

Yes, Mississippi's blue laws are confusing. A local option system simply cannot work because that puts competing stores just across county lines or city limits from each other under differing regulations. There needs to be a statewide regulation on Sunday shopping that would be specifically spelled out; or there needs to be no regulation.

As mentioned before, if Baptists stayed out of the stores, there would need to be no regulation. Baptists, however, have not shown any great inclination for declining to shop on Sunday. And, if present trends continue, the time will come when Baptists will no longer be the dominant group in the state. The unchurched will dominate.

It is true that to establish a law mandating Sunday closing is imposing our own religious viewpoint on the entire population regardless of the individual's religious conviction or lack of it. But those folks who work in stores are going to continue to need opportunity for worship.

If all of us are not going to stay out



of the stores so that they will remain closed, or if there are not enough of us to insist that they remain closed regardless, then something will need to be done to protect that opportunity for worship. It would mean Saturday

or Sunday closing as the case might be. But it would need to be done on a statewide basis.

Please, members of the Legislature, don't saddle us with a local option arrangement.

Guest opinion. . .

Fifty-five years of tithing

By John E. Barrow

This is a personal testimony about tithing, which is God's perfect plan of finance for his kingdom work here on earth. If followed it will furnish finances to carry on his work by any group and will bring untold blessings to each individual who participates in it. God will do what he says he will do.

In Malachi 3:10 God said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Then in Matthew 23:23 Jesus said, "Woe unto you scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done (tithe), and not to leave the other undone."

It all began with us 55 years ago back in 1929, a little more than two years after my wife and I were married. She was a fine Christian girl who already practiced tithing when we were married, so I did not try to deny her the privilege of it with what little she would earn. But I just could not see it at that time for myself. However, with her patience and prayers after we were blessed with my getting a better job, we promised the Lord that we would give the tenth of all our income to him from then on. We asked nothing in exchange. We believed his promise.

Our only child was now more than a year old. But soon the stock market crash happened, and the Great

Depression set in. People began to lose their jobs, including myself, and unemployment reached 25 percent. My father had a regular job, so he took care of mother and all three of my family. But with what little we earned, mostly at odd jobs, we still gave the Lord the tenth.

Some three years passed with terribly dark days. People lost fortunes, some even taking their own lives. Others were out of work and wearing rags, some going each day to the bread lines. But in the fall of 1932 a new President was elected who had a passion for poor people and wanted to see them have jobs worthwhile and not be slaves. Both my wife and I were among the first to receive regular jobs at decent working hours and pay. And not since that time have we ceased to be blessed of the Lord with good places of work.

So as father, wife, and I worked, mother and a maid kept our daughter and the home where we all lived together. All along I had some thoughts about preaching but was rebellious to the idea. But in 1939 I went with my pastor and his wife as representatives of our church to the Baptist World Alliance at Atlanta, Ga. On a Sunday afternoon, while Dr. George W. Truett was preaching before 77 thousand people in the old Ponce De Leon Baseball Park, with crude seating all over the playing field, I sat under a hot July sun that afternoon and definitely received the "call" to preach.

But I would not obey. I ran for seven years, even all the way to Brazil, having volunteered for special duty with

the U.S. Engineers overseas during World War II. But after 13 months in Brazil I returned home. With agony of soul I finally surrendered to the Lord for whatever he wanted me to do.

Immediately thereafter my wife and I sold most of our furniture and an old pre-war car, dedicated a new car to the Lord that we had just bought and paid cash for, and began our college work. She had had one year of college, but I had none. By this time our daughter had married, so we set ourselves to the task of getting an education. She pursued a teaching career while I entered the seminary. But during college and seminary days the Lord always gave me churches to pastor.

Through all of our experiences God has given us good churches and good people to pastor in several states. And when I retired at the age of 65, the Lord must have said, "I'm not finished with you yet." So in "retirement,"

I pastored one church more than four years, building a new building, and in November last year (1984) I completed seven years where we now drive 33 miles each Sunday from our home in Laurel to be the pastor of a fine little church by the name of Ted in Smith County.

Dear Christian, in front of me as I type this is a small plaque which reads, "I asked Jesus, How much do you love me? He answered, and He stretched out His arms—and died."

My question to you is, "How much do you love Jesus?" Do you love Him enough to do what He asks you to do? Do you believe He is faithful and true to stand by His promises?

I don't believe that ten tenths would have ever gone near as far in our lives trying to manage it ourselves as the nine tenths has gone with God blessing it for us.

John E. Barrow, retired preacher, lives in Laurel.

House committee denies trust

Pari-mutuel gambling supporters have won the first battle of this year's legislative session, evidently by conniving to get their project considered by the House Ways and Means Committee without having to go through the process of a public hearing. It passed the committee by voice vote.

The actions of the Legislature are matters of public concern. This happens to be an issue over which the Ways and Means Committee knew there would be a great deal of concern on the part the religious community. The concern was there last year when a public hearing was held. The committee skipped the hearing this year.

That action was a denial of the public trust that had been placed in the committee. The action has to be laid at the feet of committee chairman H. L. Merideth of Washington County. Supporters say they have the votes to pass the pari-mutuel bill in the House, but surely the House members would not let this sort of action go unnoticed. — Editor.

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Missionary activity is focus of WMU meeting

The art of storytelling will be an integral part of this year's Mississippi Woman's Missionary Union Convention, Mar. 18-19 at Harrisburg Church, Tupelo. Mrs. James Fancher of Coffeeville will preside.

Miss Auris Pender, retired missionary to China, and later Singapore, will begin each of the four convention sessions recalling her work with "I Told It Then . . ." Then, missionaries serving today will follow with "I Tell It Now . . ." Talking about their work will be Mississippians Mrs. John Jacobs, of Trinidad; Kenneth Michel, Mission Service Corps worker in Connecticut; Larry and Cheryl Cox, Burkina Faso (formerly Upper Volta); and James Young, Bangladesh.

Several women who have recently served on volunteer missions assignments will make reports. They include Mrs. Robert Dent of Laurel who served six months in Singapore, and Mrs. Mildred Whitfield of Pocahontas Church, Hinds-Madison Association, who traveled to Kenya. Reporting with her will be Mrs. Martha Haggan, pastor's wife at Pocahontas Church who led in encouragement and support of Mrs. Whitfield's trip.

Marjean Patterson, WMU director for Mississippi reports that phone calls are planned to several of the missionaries who are on the prayer calendar during sessions. And parents of Mississippi missionaries will be recognized, as will churches and associations which received distinguished levels on an achievement guide.

Other featured speakers include

June Whitlow and Doris Diaz, both of the Southern Baptist WMU staff in Birmingham, and Mrs. Ray Gilliland, who is executive director of Kentucky's WMU.

Music will be led by Mrs. Jack Bennett of Blue Mountain and Mrs. Dot Pray, music specialist with the Church Music Department of the Mississippi Baptist Convention Board, will be organist.

Sessions begin at 2 p.m., Monday, March 18, and conclude at 3:30 p.m. the next day.

Baptist Young Women will gather at 5:30 p.m. Monday evening for a banquet at the Fellowship Hall of Harrisburg Church. Mrs. Ray Gilliland and Doris Diaz will be guest speakers. The banquet will cost \$4 per person (\$3 for Campus BYW members) and reservation deadline is March 15. Contact Mississippi WMU, Box 530, Jackson, Miss. 39205, phone 968-3800.



Fancher

Whitlow



Gilliland

Diaz

News analysis

Abortion, prayer measures reintroduced in Congress

By Larry Chesser

WASHINGTON (BP)—Despite 50 newcomers to its ranks and some significant leadership changes, the 99th Congress looked remarkably similar to its predecessor in the range of bills introduced during its opening days.

Among the early proposals were the familiar but controversial measures designed to reverse current public policy on school prayer and abortion—sponsored primarily by the same lawmakers who pushed them in the 98th Congress and earlier ones.

What may prove different in the new Congress is how much center stage time is given these proposals and other long-term items on the New Right's wish list such as tuition tax credits and anti-busing measures.

During the 98th Congress, then-Senate majority leader Howard H. Baker Jr., R-Tenn., accommodated weeks of floor time for battles over abortion, tuition tax credit, and school prayer measures—none of which came to passage.

Early signals from new Senate majority leader Robert J. Dole, R-Kan., indicate he may stick with other priorities, at least until Congress finds some solution to the staggering federal budget deficits. Although Dole

voted with Senate backers of school prayer and abortion legislation during the last Congress and steered President Reagan's tuition tax credit proposal through the Senate Finance Committee and to the floor where it was defeated, he has repeatedly voiced his intention to tackle the federal deficits early this year.

"Definitely at this point, the budget deficit is his number one priority," a Dole aide told Baptist Press. However, the aide emphasized Dole's initial intention to focus on budget priorities did not rule out the possibility of issues such as abortion and school prayer becoming priorities later.

The aide cited Dole's previous support of anti-abortion and pro-school prayer measures but said, "in terms of what is going to happen on the floor, no decisions have been made."

On the other side of Capitol Hill, the 1984 elections are expected to have little change on the cool treatment proposals on abortion and school prayer regularly receive from the Judiciary Committee.

In both houses, concern over the budget deficits appears to be paramount as indicated by the number of bills and constitutional amendments proposed to get red-ink spending under control. On its first day in ses-

Viewing sites selected for missions teleconference

BIRMINGHAM, Ala. — The 1985 Home Missions Teleconference is set for February 9 and will link Southern Baptists across the convention to share in missions efforts concerning the Week of Prayer for Home Missions.

Baptist Telecommunication Network (BTN) will air the teleconference, which will begin at 12 P.M. CST. Anyone having satellite receiving equipment may view the program by tuning to Spacenet I satellite, 120 degrees West Longitude, Transponder No. 1.

Southern Baptists will gather at several central locations to participate in the teleconference. These central viewing sites include Bolivar Baptist Association; Lauderdale Baptist Association; Pike Baptist Association; Lee Baptist Association; and Yale Street Baptist Church, Cleveland.

Gambling fronts keep on multiplying in South

By David Wilkinson

NASHVILLE, Tenn. (BP)—As state legislatures have begun to convene, Southern Baptists are once again in the thick of the battle over legalized gambling.

Five states with heavy Southern Baptist populations have been cited by prominent gambling industry publications as prime targets for new legalized gambling.

Texas, Georgia, Mississippi, and Tennessee, along with Kansas, were identified by The Blood Horse magazine as prime prospects for pari-mutuel racing legislation in 1985.

Virginia and South Carolina were noted as states where gambling prospects for 1985 did not look promising.

Texas, long coveted as a key to expansion by the thoroughbred industry, looks more promising than ever because of pro-racing sentiments of Speaker of the House Gib Lewis.

In the last session of the Texas legislature in 1983, racing legislation passed in the Senate and failed by only two votes in the House.

Georgia racing enthusiasts feel legalization of horse racing in neighboring Alabama last year will encourage legislators to legalize pari-mutuel racing in order to keep Georgia money at home.

In Mississippi, racing supporters already have presented their case before a legislative committee, while activity in Kansas and Tennessee is expected to carry over from previous sessions.

On another gambling front, Florida was singled out by Public Gaming magazine as the state most likely to fall into the lottery camp in 1985. A petition drive collected 280,000 signatures last year, lacking only 20,000 signatures for certification for a vote. Lottery supporters claim the signatures should be valid in calling for a 1986 referendum vote, meaning an additional 20,000 signatures would gain the issue a place on the ballot regardless of any legislative action.

In Arkansas, lottery supporters will continue efforts to collect 79,000 signatures calling for a state-wide referendum. They claim the 20,000 collected in 1984 will continue to be valid, leaving them with another 59,000 signatures to acquire.

In Oklahoma, Gov. George Nigh, a Baptist, has announced his support of a state lottery. And lottery advocates in Texas are expected to sell a lottery as the cure for a projected budget deficit of \$800 million.

Larry Braidfoot, an anti-gambling expert on the staff of the Southern Baptist Convention's Christian Life Commission, believes the gambling industry's success in the 1984 elections will "encourage even more aggressiveness" in 1985.

"The time to organize opposition and to begin to contact legislators and other elected officials is now," Braidfoot urged.

Wilkinson writes for the Christian Life Commission.

Drug threats limit work in Colombia

BOGOTA, Colombia (BP)—Threats by Colombian drug dealers against U.S. diplomats and businessmen in the South American country have prompted Southern Baptist missionaries in Colombia to limit their activities.

"We have asked our missionaries in Colombia to stay at home as far as possible for the time being," said Bryan Brasington, Southern Baptist Foreign Board director for western South America, who recently returned to Richmond, Va., after a visit to Colombia.

Four Colombians were extradited to the United States Jan. 5 to face drug smuggling charges as part of the Col-

(Continued on page 4)

Mississippi Baptists plan S. Calif. Bible study enlistment

A group of 32 Mississippi Baptists has volunteered to travel to Southern California Feb. 16-24 to teach Southern Baptists there how to reach people for Jesus Christ.

Their method will be to train church workers in Sunday School Enrollment Clinics. These clinics will help Sunday Schools in Southern California in

organizing their work to reach out to people who are not involved in ongoing Bible studies.

The project, coordinated by Keith Williams, consultant in the Sunday School Department of the Mississippi Baptist Convention Board, will team these trained volunteers with various Southern Baptists churches in

Southern California. The volunteers will be teaching techniques for finding and enrolling people in Bible study, determining appropriate space and equipment needs for church Bible teaching programs, and teaching techniques for Bible study itself.

The volunteers include Keith Williams, Keith Wilkinson, and Billy Huggins, all of the Sunday School Department staff; Chester Vaughn, MCB program director, his wife Evelyn; and Waudine Storey and Ethel McKeithen, both retired from the state Woman's Missionary Union staff.

Church ministers of education going on the mission trip include Bill Crider, First, Hattiesburg; Bill Davidson, Colonial Heights, Jackson; Arland Eyl, Daniel Memorial, Jackson, and his wife, Virginia; Gary Saliba, McLaurin Heights, Pearl; A. V. Windham, Hillcrest, Jackson; Dan Hall, First, Madison, and his wife Betty Jo; and Jim Dalrymple, First, West Point.

Others going will be Miguel Gonzalez, pastor, Spanish Mission of First, Biloxi; David Crime, minister of youth, First, Petal; Nat Mayhall, director of missions, Alcorn Association; James Webster, education director for Hinds-Madison Association; Kenneth Marler, pastor, First, Houston, and his wife Sandra; Kathryn Waites, member of Temple, Hattiesburg; Mignonne Tadlock, member of Broadmoor, Jackson; Peggy Brock, member of First, Biloxi; Cindy Lumpkin, minister of children's education, First, Hattiesburg; Peggy Ward, member of Highland, Vicksburg; Barbara Taylor, member of First, Crystal Springs; Joann White, member of Highland, Vicksburg; Ina Gordan, member of Pleasant Grove, Laurel and wife of the pastor there; and Rick Spencer, pastor Lowery Memorial, Blue Mountain, and his wife Kay.

Congress reintroduces abortion, prayer bills

(Continued from page 3)
on school prayer and abortion while Helms has submitted bills which require passage by a simple majority.

Hatch's proposed constitutional amendment on abortion (S.J. Res. 5) is virtually identical to his proposal which failed by 17 votes last year. It is designed to reverse the 1973 Supreme Court ruling which upheld a woman's right to privacy in abortion decisions by declaring that the right to an abortion is not secured by the Constitution.

Recalling last year's solid defeat, a Hatch spokesman told Baptist Press the numbers in the new Senate are "more against us." He added, "It is a fact we were soundly defeated. We are going to have to wait and see."

Hatch's proposed constitutional amendment to permit silent prayer and meditation in public schools (S.J. Res. 2) is identical to the one he offered last year, except it omits the "equal access" section because Congress passed equal access legislation last year. A spokesman said Hatch would wait for a Supreme Court ruling on an Alabama silent prayer statute now pending before the high court before pushing the amendment in this Congress.

Hatch is among co-sponsors of a Thurmond proposal (S.J. Res. 3) identical to the school prayer amendment proposed by President Reagan in the last Congress which failed by 11 votes.

In S. 47, Helms reintroduced a bill sponsored in the past Congress which would strip the Supreme Court and lower federal courts of jurisdiction in school prayer cases. A similar proposal passed the Senate in 1979 only to die in the House Judiciary Committee.

When introducing his abortion bill (S.46) Helms said it would provide a permanent ban on federal funding of abortion and put Congress "clearly on record as finding that Roe against

Wade was erroneously decided and that the Constitution sanctions no right to abortion."

Among other measures introduced were:

—Proposals to provide clergy and military personnel permanent relief from Internal Revenue Service Ruling 83-3 and any similar ruling which would deny normal tax deductions for real estate taxes and mortgage interest to the extent the taxpayer received a tax-exempt housing allowance toward these expenses.

—A proposal to make permanent a 1981 tax change giving non-itemizers a tax deduction for charitable contributions.

—Proposed constitutional amendments guaranteeing equal rights for men and women.

—Proposals to provide African famine relief.

—Various proposals on arms control, including a nuclear freeze, space weapons ban, and limitations on chemical weapons. (On Jan. 9, the Senate passed a resolution, S. Res. 19, expressing its support for the current U.S.-Soviet Union arms control talks.)

—A proposal to provide tuition tax credits for parents of private school students.

Chesser writes for the Washington bureau of Baptist Press.

Drug threats limit work

(Continued from page 3)
ombian government's effort to counter the extensive drug trade.

The drug dealers have said they would retaliate and already have threatened U.S. Embassy personnel and U.S. businessmen in Colombia. A number of diplomatic personnel and businessmen have returned to the United States, Brasington reported.

Because of the unsettled conditions, the Foreign Mission Board has placed a temporary hold on sending new missionaries or volunteer groups to Colombia.

"Our missionaries are being very prudent and are taking necessary precautions," Brasington said. "At the same time, if it is at all possible, they plan to stay in Colombia in order to share the love of Christ with the people there."

A Jan. 5 robbery of a Southern Baptist missionary in Medellin is not believed to be related to the threats,

Brasington said.

Richard Rolfe, from Longview, Wash., was robbed by six men at a dump site and later treated at a hospital for a cut on his head and right leg. About \$70 was taken, along with his watch. But the men did not take his vehicle because the keys fell to the ground during the scuffle.

While Brasington was in Colombia, he met with the government official in charge of granting visas. None has been granted to missionary personnel there for more than a year.

Brasington, John Ratliff, administrator of the Colombian mission, and Lynn Terrill, the business manager, were told no new visas are being granted for religious work at the present. But visas will be allowed for new missionaries replacing others no longer in the country.

Five new missionary couples and a journeyman are waiting to join the 67 missionaries currently in Colombia.

State baptismal statistics

Top ten churches in total number of baptisms

| | Pastor | Total |
|--------------------------------|-----------------|-------|
| 1. FBC, Jackson | Earl Craig | 140 |
| 2. Highland, Laurel | James Merritt | 107 |
| 3. Colonial Heights, Jackson | Gerald Harris | 105 |
| 4. Main Street, Hattiesburg | Fred Selby | 103 |
| 5. Oakhurst, Clarksdale | Tommy Tutor | 95 |
| 6. Colonial Hills, Southaven | Tommy Vinson | 92 |
| 7. Woolmarket, Biloxi | Donnie Guy | 81 |
| 8. Parkway, Jackson | Bill Causey | 78 |
| 9. Goodrum Memorial, Vicksburg | Dwight Turner | 73 |
| 10. Morrison Heights, Clinton | Kermit McGregor | 70 |

Top ten churches in baptisms per 100 resident members

| | Pastor | Church members | Baptisms per 100 members |
|----------------------------------|---------------------|----------------|--------------------------|
| 1. Liberty Road, Calhoun | Joe Russell | 43/16 | 37.21 |
| 2. Faith Obedience, Gulfcoast | Rossie L. Francis | 22/8 | 36.36 |
| 3. Lone Star, Covington | Fred Morris | 89/30 | 33.71 |
| 4. Hamilton, Benton | Randy Hope | 47/15 | 35.91 |
| 5. Turner's Chapel, Tiptah | Dwight Faulkenberry | 84/26 | 30.95 |
| 6. North Union, Attala | Don Womble | 18/5 | 27.78 |
| 7. Easthaven, Rankin | A. C. Cooper, Jr. | 247/68 | 27.53 |
| 8. Friendship, Gulfcoast | Larry Powell | 49/13 | 26.53 |
| 9. FBC of D'Iberville, Gulfcoast | Wayne Myers | 245/62 | 25.31 |
| 10. Bond, Gulfcoast | Don Silkwood | 164/41 | 25.00 |
| 10. Lilly Orchard, Jackson | Ray Moncrief | 52/13 | 25.00 |
| 10. Central, Pearl River | Clark Stewart | 186/45 | 25.00 |



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BR2

Every sixth Brazilian a spiritist

SIEGEN, W. Germany (EP) — Almost every sixth Brazilian is a spiritist, according to missionary Arthur Lienhard of the evangelical German Missionary Fellowship. Lienhard told the organization's main conference that the world's sixth most populous nation has its own Spiritist Church of Brazil. But Lienhard also said that only Korea surpasses Brazil for speed of church growth.

capsules

Malta joins

NEW YORK, N.Y. (ABS)—The Bible Society of Malta has been accepted into the fellowship of Bible societies known as the United Bible Societies, the American Bible Society reports.

This brings to 100 the number of Bible Societies which are now partners in a network whose only goal is to provide people with God's Word, and which now extends to all parts of the globe.

Also accepted as associate members by the Executive Committee of UBS, which met recently in Mexico, were the Bible Societies of Lebanon and Zimbabwe.

Each of these two societies has long been active in making Scriptures available to people in its own country.

Sileven freed

LINCOLN, Neb. (EP)—The Nebraska Supreme Court on Jan. 4 unanimously overturned an eight-month jail sentence for contempt of court that had been imposed on Everett Sileven, a pastor whose church school has been involved in a drawn-out controversy with state education officials.

The court ruled that a lower court had erred by imposing criminal contempt sanctions on Sileven after he was initially charged with civil contempt. The contempt ruling stemmed from Sileven's refusal to comply with a court injunction barring him from operating Faith Christian School without state licensing.

Japanese churches conduct crusades

OKINAWA, Japan (EP)—Evangelist Leighton Ford, who conducted mini-cruses in four Japanese cities during late October and early November, reported what he saw as evidence of increased concern for evangelism in Japan's churches. A total of 795 responded to the evangelistic invitation at the meetings which were attended by just over 15,000 people.

Sullivan to lead campus revival

NEW ORLEANS — John Sullivan, pastor of Shreveport's Broadmoor Church, will lead the 1985 Campus Revival at New Orleans Seminary Feb. 6-8.

Sullivan will be joined by Jim Baham, music minister at First Church, Slidell, La., during the three-day revival to be held at 10 a.m. each day in the Roland Q. Leavell Chapel.

Campus Revival is an annual event sponsored by the seminary's Student Body Association. All services are open to members of the general public.

School opens

BATON ROUGE, La. (EP)—Television evangelist Jimmy Swaggart's four-year Bible school opened its doors to 401 students this fall.

Students at Jimmy Swaggart Bible College can choose among 15 majors, including church business administration, music and drama, world missions, and pastoral ministries.

Accreditation is being sought from the American Association of Bible Colleges. Annual expense (tuition, room and board, fees) for a student at Jimmy Swaggart Bible College will be approximately \$1,750.

DeLorean advertises

LOS ANGELES, Calif. (EP)—Former millionaire automaker John Z. DeLorean, acquitted in August of cocaine-trafficking charges, recently ran a full-page ad in the Los Angeles Herald Examiner soliciting donations to help him pay his legal bills, and describing himself as a born-again Christian who wants to devote the rest of his life to his Christian ministry and his children.

Youth Congress '85

SAN DIEGO, Calif. (EP)—Two Christian youth organizations—Campus Life, of the Youth for Christ ministry, and Student Venture, the high school ministry of Campus Crusade for Christ—have joined in efforts to co-sponsor Youth Congress '85. Scheduled for July 26-30, in Washington, D.C., the event is expected to draw as many as 25,000 high school students and their leaders from throughout the country.

Bibles for Brazil

RIO DE JANEIRO, Brazil (EP)—A project now being undertaken by the World Home Bible League is one of the most ambitious Scripture-translation projects ever attempted. At its completion within five years, 25 million public school students in Brazil, the world's sixth most populous nation, will each have received a contemporary translation of the New Testament.

The project has been personally endorsed by Brazil's President Joao Figueredo. "I want to thank the evangelical Christians in Brazil and especially from Canada, the United States, Australia, and Europe for this very great offer," he stated. Figueredo allowed the Bibles to enter Brazil duty-free and exempt from port taxes.

Congregation forms

BELL BLOCK, New Zealand—Eighty people attended the first worship service of the newly formed Bell Block Baptist Fellowship in this small New Zealand town. Meeting in the local community hall, the congregation is led by Southern Baptist volunteers Sid and Alwilda Reber of Richmond, Va.

The Rebers arrived in mid-1984 following his retirement as a vice president of the Foreign Mission Board, SBC. They had hoped to use their home for worship services, but when the local council denied permission, the group opted for the community hall. Meanwhile, the local Baptist association has a \$6,000 grant for land for a permanent church building.

Pre-Christmas robbery lets Christians love one another

LA MESA, Calif. (BP)—All of Mike and Bonnie Hull's Christmas presents—and many other possessions—were stolen Dec. 20.

It led to one of their greatest Christmas celebrations ever.

The Hulls, Southern Baptist foreign missionaries, live in Tijuana, Mexico, and work as church planters, coordinating mission work along the U.S.-Mexico border in the Baja area.

Robbers entered a front window of their home and took the unwrapped Christmas presents from under the tree and all the jewelry, money, tape players, the television

set, three clocks (one an antique over 100 years old), and numerous other valuable items in the house.

"But God used this experience to give us the greatest demonstration of his love and the love of our fellow Christians who have ever had," Mrs. Hull said.

On Dec. 21 Wayne Eurich, director of metropolitan missions for the San Diego Southern Baptist Association of California, learned what had happened and began to call churches in the association to suggest a love offering be taken for the Hulls.

Christmas Eve he presented the

Hulls a check for more than \$4,300.

Mrs. Hull said, "The Bible tells us, 'Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.'" She added, "We had been obedient to God and he had taken care of our needs.

"It also tells us, 'The world will know we are Christians by our love for one another.' We thank God we were able to feel the abundance of his love by the response of the churches during our time of need. God really did take a very bad experience and turn it into a tremendous blessing."

First Church, Clinton, offers seminar on sexuality, Feb. 8-9

Believing that today's youth are receiving distorted messages regarding sex, First Baptist Church, Clinton, is offering a sexuality seminar, "... Created in His Image — Male and Female" for 9th through 12th graders, Feb. 8-9.

"Because decisions about how to handle one's sexuality require value judgements as well as physiological information, the church is in a better position to address the broad spectrum of the subject," says Lane Powell, a family life specialist at the Crossroads Samaritan Counseling Center in Lubbock, Tex.

"How we use our sexuality is a particular part of our personality, and I feel the church has a message about sexuality, not just something tacked on, but a message that is central to the Christian message. The church has a responsibility to present the Judeo-Christian point of view that sexuality is a good gift from God to be used wisely in dealing with other people, and that we are responsible for the

choices that we make," says Dr. Powell.

Powell will lead a program team of both male and female ministers, medical doctors, and psychologists. Teenage participants learn through films, lectures, and discussion of such controversial topics as abortion, premarital sex, and homosexuality.

A statement of principles upon which the program is based includes the recognition that "we are made in God's image as male and female... a whole person does not deny his/her sexuality, but uses these feelings and qualities in appropriate, creative, and loving ways. Sexual feelings are not bad; but they are very powerful. They can control your life and thought, particularly if you are uncertain about what you really value and what you believe."

Powell is a native of Gadsden, Alabama and a graduate of Samford University, New Orleans Baptist Theological Seminary and Texas Tech University. This year she completed a book for the SBC Woman's Mis-

sionary Union titled "To Listen To Love," and she is a former editor of the organization's magazine, "Royal Service."

A parent meeting will be held Thursday February 7, 7-8 p.m. to meet the leaders of the seminar and to become better acquainted with the program format.

The cost of the seminar is \$20 per person, with additional teens in one family being \$10 each. "High school age youth throughout the area are invited," says Greg Biggs, minister of activities at First Church.

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FOR SALE: IBM 5120 COMPUTER (works perfectly), a Matrix printer, operation manuals, diskettes and ribbon. See in operation at Weems Mental Health Center, 1405 Junior College Drive, Meridian, MS 39304. Call Dr. Rex Alman, director, or Mrs. Phyllis Blanks at (601) 483-4821. No reasonable price refused.

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Russian Baptists move ahead with baptisms

MOSCOW, USSR — Even though half of the 545,000 officially registered Baptists live in the Ukraine, Soviet Socialist Republic, Baptists in the Russian Federation Socialist Republic (Russia proper) do not want to stay behind in their spiritual zeal.

For the period of 1980-84 they report 76 new congregations. A total of 118 church buildings ("prayer houses") were acquired, including 50 newly constructed churches.

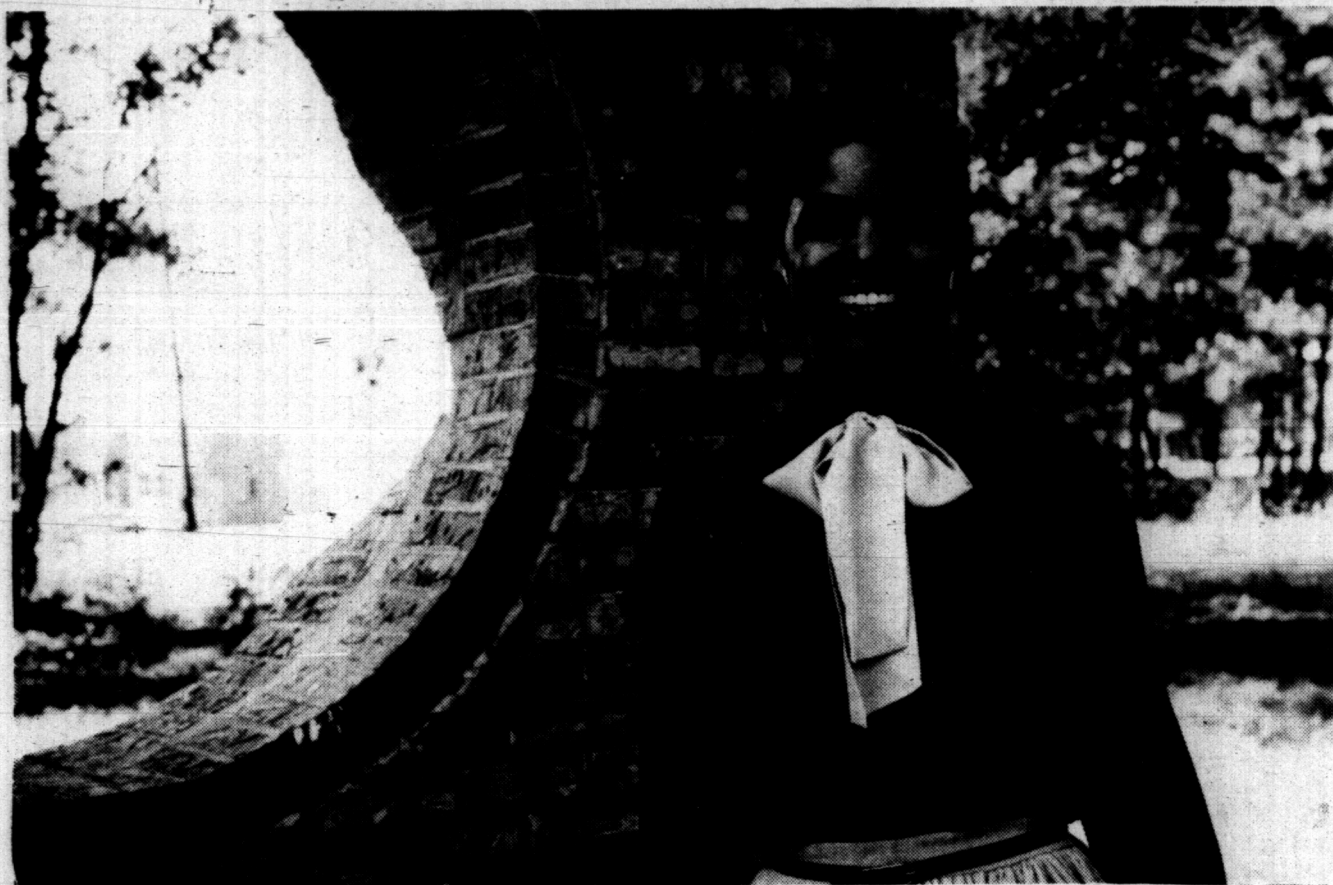
V. E. Logvinenko, senior pastor of the Moscow Baptist Church and superintendent of the RSFSR, reports that "especially beautiful and spacious churches were built in Maikop, Sochi and Abakan." The former Orthodox church building in Leningrad, for many years now the home of the Baptist congregation, was restored and vastly enlarged, so that

more than 3,000 people could participate in the worship service when Evangelist Billy Graham spoke there last September.

From 1980-1984, 7,475 believers were baptized in Baptist churches of the Russian Republic. The Moscow Baptist Church alone baptized 152 believers in 1984, in eight baptismal services.

In order to keep their pastors informed and to sharpen their skills, 43 seminars were held in 21 regions of the Russian Federation for ministers and active laymen during the same four-year period. (Baptist-World Alliance News Service.)

If an angel should drop into the company of a church member, neither one should feel out of his element. — W. E. Snyder



Home missionary Bettye Ann Lovelady is developing ministries for black single adults, an area often overlooked in

single ministries. — HMB Photo by Tim Nicholas

Thanks to Annie Armstrong

Lovelady crosses new frontiers in ministry to single adults

By Barbara Denman

JACKSON, Miss. — Southern Baptists have for many years recognized the value in ministries aimed at the single adult. With nearly 50 percent of the population of large metropolitan cities now single, steps have been taken to reach this group for Christ.

But black Baptist churches have had no groundwork in ministering to single adults. That is until now.

Bettye Ann Lovelady was named as a Home Mission Board regional consultant for Black Church Relations to develop ministries for the single adult. In this role, she will serve as a resource person for Southern Baptist black and National Baptist churches. Additionally, she will teach basic English at the Mississippi Baptist Seminary, owned jointly by Southern Baptists and National Baptists.

In order to begin this new type of ministry, Lovelady has spent recent months identifying resources, refining needs and targeting black single adults.

As a consultant, Lovelady sees her work in two parts: a workshop to be held periodically in Jackson to discuss specific needs and workshops held throughout the state for black single adults.

"I want to gather materials and resources to be on demand as a resource person throughout the state. I will identify programs, lessons and materials available through Southern Baptist agencies and other religious groups that will help the pastor and church as they minister to this large and growing group of people," Lovelady says.

Since her work is associated with the Mississippi Baptist Seminary,

Lovelady says that she probably will lead workshops in areas where the seminary extension centers are located.

Topics in the seminar will include the insecurity of being single, being single in a married society, single finances, dealing with family pressures and dating Christians in a non-Christian society.

The phenomenal increase of single black mothers surely will have an effect on her ministry, she says.

"I have a close friend who is an unwed mother. Seeing what she has gone through and the strength required to deal with society as a black single mother has really impressed me," she says.

She believes the church should be a redemptive agent in the process, acknowledging the error, but healing the attitude. "Churches should be in the forefront in the support of meeting needs, rather than a moralistic judge."

A native of Forest, Lovelady believes her own singleness is a positive factor in her work. She grew up as the youngest of nine children and started school at Alcorn State University in Lorman. She transferred to Purdue University in Hammond, Ind., where she received bachelor of arts and master in science degrees.

At Purdue, Lovelady served as director of financial aid, and assistant director of admissions. Later she moved to Tri-State University in Angola, Ind., as dean of students and later as vice-president of student services.

She left Indiana to return to the South where "God started messing with me and wouldn't let go."

Coming back to Mississippi, she was appointed as a missionary associate serving as an administrative assistant to the president at Mississippi Baptist Seminary.

She had little trouble returning to the South, but finds staying here difficult.

"Mississippians love Mississippi just the way it is. People want to hold on to the ways of old and turn their back on progress. I had hoped there would be more fertile ground for people to move Mississippi further along in the areas of race, women and education," she explains.

But Lovelady is determined not to leave but to make a difference in her home state. "I came to do several things. I have fulfilled some of my personal goals and still have others to meet."

Although being a pioneer can be frightening she said, it can also be invigorating, motivating and challenging. Crossing new frontiers in home missions requires creativity and commitment.

Lovelady is one of more than 3,700 missionaries crossing new frontiers in ministry. Her work is supported through the Annie Armstrong Easter Offering and the Cooperative Program.

Barbara Denman writes for the HMB.

When a man assumes a public trust, he should consider himself as public property. — Jefferson

Little deeds of kindness, little words of love, help to make earth happy, like the heaven above. — Julia F. Carney

Letters to the Editor

Home of Grace

Editor:

I am writing to inform the many readers of The Baptist Record of a very unique ministry being conducted through The Home of Grace in Vancleave, Mississippi.

The Home of Grace is celebrating its Twentieth year this month and was founded by Reverend "Bill" Barton, a Southern Baptist minister, and his strong faith in Jesus Christ.

The purpose of The Home of Grace is a ministry to those who are addicted to alcohol and drugs. Reverend Barton believes that Jesus Christ is the only cure for alcoholics and drug abusers.

Presently, The Home of Grace ministers to an average of one hundred men per day and is staffed with Southern Baptist people.

A Witness Team, made up of men who are going through the Eight Week Program, travel through-out the state and adjoining states sharing personal testimonies with churches and other organizations which request them.

Over 8,000 men have received help through The Home of Grace and many of these have made professions of faith in Jesus Christ as Savior.

I would like to request any pastor in the state who knows of those who are struggling with the alcohol or drug habit to refer those who want help to: Reverend "Bill" Barton, 121400 Jericho Road, Vancleave, Ms. 39564, Phone 826-5283.

Roy J. Wood, pastor
Bellehaven Church
Ocean Springs

Questions on abortion

Editor:

I do not purport to have an answer to please everyone about abortion. The mother's life, or a pregnancy arising from verifiable rape or incest are, for me, the difficult problems that encumber the question of the termination of a pregnancy.

But abortion because one simply wants the convenience of escaping an unwanted pregnancy, an abortion because an unmarried person does not desire to face the responsibility of their sexual activity, or an abortion "because I want an abortion" leaves me asking if there is a word of grace, of hope, and of responsibility that Baptist-type Christians can offer in the midst of the shouting, hatred, and even illegal, as well as immoral, bombings of purported abortion facilities.

Is it not time to raise a prior question — the question of the value of human life? Have we reached a time in our society that some have assumed that life should be allowed to continue only when it is convenient to others? Have we come to a time when we have given to agencies of society the right to terminate life if we find the life repugnant or in violation of our standards or way of life?

Does human life have a value in and of itself because in the person resides the image of God? And, therefore, can any person or agency be given, by anyone else, the right to terminate a human life? Is the right to life an absolute value? If all life, in some mysterious way, is from God, and is in His image, I must ask to whom has He given the right to terminate life that He gives, and under what circumstances?

At what age is life of no value?

Seventy, eighty, ninety, and who decides? How terminal is an illness that allows me or others to determine that a life is no longer useful? How bad is a crime or the act of a criminal that allows me through the state to take the life of the most calloused reprobate? How bad must an enemy be to sanction my eradication of him and his family? How young and undeveloped is the life of a person that it can be ended while still carried inside another?

If human life is valuable in and of itself, then who can end it for any reason under even the most trying or repugnant of circumstances? I acknowledge my struggle, my pain, and even my inconsistencies. But is it not time for Baptist Christians to try to work toward and plan for other alternatives to an abortion?

Paul Jones
Executive director-treasurer
Mississippi Baptist
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Faces And Places

by anne washburn mcwilliams

"A spokesman for the children"

Next Sunday Morrison Heights, Clinton, is giving a reception from 2 to 4 p.m. to honor Kermit McGregor, our pastor there for 6½ years (see article on p. 8). He resigned to become public relations director for the Baptist Children's Village.

Paul Nunnery said he and the Village trustees concluded, "We must have the full-time service of an able, energetic, and experienced minister of the gospel, with a substantial record in the pastorate, as a spokesman for the neglected, dependent, abandoned, abused, and disturbed children and youth who continue to come to the Village by the hundreds each year We turned to one who knows us best." (Dr. McGregor was chairman of the Village trustees.)

Here and there I have gleaned a collection of facts about McGregor. I am impressed with all he has managed to accomplish in the short span of years since he was born on Christmas Day, 1938, in Pontotoc County, Miss., one of three children of Mr. and Mrs. L. G. McGregor.

He was baptized at Piney Grove Baptist Church in 1950.

His was a "singing family." He sings and plays the piano.

He married Phyllis McCoy in 1955, the same year I married W. D. McWilliams. That year McGregor was 16, and I was 26.

He was president of his senior class at Algoma High School.

He and Phyllis were graduated in the same class from Blue Mountain College. He had a double major in Bible and social studies and a minor in English.

While earning a degree from New Orleans Seminary, he studied Greek and Hebrew.

When he was 33, Hattiesburg gave him a Distinguished Service Award as the city's Most Outstanding Young Man.

When he was 39, two colleges, Blue Mountain and William Carey, on successive days gave him honorary doctor of divinity degrees.

He has toured England, France, Greece, Turkey, Italy, and

Switzerland.

He preached in a revival crusade in Seattle, Washington, during the Crusade of the Americas in 1969.

He is chairman of the Board of Trustees of Midwestern Baptist Theological Seminary, Kansas City, Mo.

He is moderator of the Hinds-Madison Association and a previous chairman of the Education Commission of the Mississippi Baptist Convention.

Last year, his wife, who formerly taught school, also became a registered nurse. She is now employed at the Mississippi Baptist Medical Center.

Both his children are sophomores — his daughter, Lisa, a sophomore at Mississippi College, and his son, Dale, a sophomore at Clinton High School.

Since Algoma Church ordained him to the gospel ministry in 1956, he has spent 29 years in Mississippi pastorates, from New Hope (Pontotoc) to Pleasant Ridge, Dumas; to Thompson, Smithdale; to Ingomar, New Albany; to First, Bruce; to First, Winona; to Temple, Hattiesburg; to Morrison Heights.

Before he came to Clinton on June 1, 1978, our church's 20th anniversary, I had met him, had read news articles about him, and had heard him as a Bible Treasure speaker at the 1975 state Baptist convention. Since then, I have observed him in many situations — standing behind the pulpit, shaking hands in the hallway, walking swiftly around the gym to add up daily mileage, baptizing converts, teaching in a national Christian Witness Training seminar, getting an evangelist to the hospital in the middle of the night, dedicating a Children's Village satellite at Water Valley, taking time to be on program at my 30th anniversary party at the Baptist Record, giving a cordial welcome to my friend, David Gomes, from Brazil.

I have admired his forcefulness as a preacher, his tact and tenacity in guiding a Building Committee, the enthusiasm and dedication with which he led the CWT sessions I have come to appreciate him a great deal and to value him as friend, as well as pastor. It's good to know we'll still be co-workers, for I presume he'll be writing and editing copy for "Village View" in the Baptist Record, as well as speaking in churches and other places, on behalf of the children.

FBC, Jackson votes \$16 million expansion

By a 91 percent vote members of First Church, Jackson, on Jan. 27 adopted a report of its long-range planning committee that calls for a \$16 million expansion program.

The expansion will enlarge the auditorium from its present 1,400 seats to a projected 3,000 seats, provide new education facilities, and establish a new office complex. A new fellowship hall will be provided, which will be used for worship services during the enlargement of the auditorium. With the completion of the expansion program all of First Church, Jackson, facilities would be under one roof with the exception of the family life center, which is located across a street.

The completed structure will go from President Street on the west to State Street on the east. A walkway will be constructed over State Street to connect the property with the church parking lot, which is on the east side of State Street.

Earl Craig is pastor.

Chaplains will confer in New Orleans

NEW ORLEANS — "Evangelism versus Pastoral Care" will be the theme of this year's Chaplain's Conference Feb. 12-13 at New Orleans Seminary.

The conference is sponsored by the seminary and the Southern Baptist Home Mission Board. It is geared toward chaplains in any field, such as those in the military, hospitals, industry, and correctional institutions.

Registration will begin at 8:30 a.m. Tuesday, Feb. 12, and the conference will end at noon Wednesday, Feb. 13.

Huey D. Perry, director of institutional chaplaincy at the mission board, will lead the conference. James Travis, with the University Medical Center in Jackson, Miss., will speak on pastoral care. Guy Henderson, with the Mississippi Baptist Convention office of evangelism, will speak on evangelism.

For more information or to register, contact Perry at the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Ga., 30367.

I am not yet so lost in lexicography, as to forget that words are the daughters of earth, and that things are the sons of heaven. — Samuel Johnson

Thursday, January 31, 1985

BAPTIST RECORD PAGE 7

Garaywa will need 29 staffers

Each summer Camp Garaywa at Clinton employs 29 college and seminary students, teachers, and other young women to serve on the staff.

"Young women who would be good leaders, models and examples for children and youth are needed," says Trish Simmons, consultant, Mississippi Woman's Missionary Union, and camp director.

"A Camp Garaywa staffer is a very special person," she emphasizes. The following are some staffer qualifications that Miss Simmons lists:

*A committed Christian and an active member of a Southern Baptist Church.

*Genuinely loves and is interested in individuals

*Able to express Christian attitudes and to share God with campers

*Has a good missions awareness

*Has good physical and emotional health

*Has a willingness to work and ability to recognize and accept responsibility

*Has completed at least one year of college

Miss Simmons has requested that if any Baptist Record readers know young women who would be interested in this opportunity for missions service from May 27 through August 3, please have them write or call the WMU office 968-3800, ext. 3917 for an application form. These forms may also be secured from Baptist Student Union directors on college campuses and directors of associational missions.

Applications should be addressed to Trish Simmons, WMU, Box 530, Jackson, MS 39205.

America's innocent victims: children addicted to drugs

For 15 years Clara "Mother" Hale has been doing something about the innocent victims of Harlem's drug problem: caring for children born addicted to drugs.

Mother Hale, 79, has cared for more than 500 addicted children, brought to her from hospitals, referred by police, left by desperate mothers with nowhere else to turn.

Children range in age from 2 weeks to 3 years. They stay an average of 18 months at Hale House where they are nurtured through their pain and guided toward a normal life. Most are then returned to their natural mothers, who meanwhile have undergone

rehabilitation from drugs. Others are placed in foster homes.

The only place of its kind in the U.S., Hale House always has a waiting list. In a New York City study conducted in 1979-81, out of a total of about 300,000 births, there were 2,290 babies born to addicted mothers. Of those, 106 died in less than a year.

National figures are even more alarming. From a study conducted in seven major cities, it is estimated that nationwide between 4,500 and 5,000 babies are born addicted to drugs every year.

—Parade Magazine

Lottie Moon reports

Fayette Church at Fayette in Jefferson County went over the top with its 1984 Lottie Moon Offering. The church's goal was \$700. The offering amounted to \$701.95. This was \$71.95 over the 1983 goal. Paul Pearson is the pastor.

Gore Springs Church, Grenada County, in December gave its largest Lottie Moon Offering for Foreign Missions in the history of the church. The \$1,000 goal was set, with emphasis on children and youth giving a birthday

gift to Jesus. Saturday morning jobs were planned for those who wanted to earn their gifts. Over \$1,200 was raised in two weeks, and the church celebrated with a birthday party for Jesus. Joy Stroud is WMU director. Bernette Fielder is pastor.

First Church, Winona held its ALL THE WAY IN ONE DAY Lottie Moon Missions Offering on Dec. 16. Don McMinn and Jim Slack, missionaries, spoke in the morning and evening ser-

vices. The one-day goal of \$11,000.00 was broken on that day. Since then, the offering has reached \$13,874.00.

Although the offering is left open throughout the month of December, all promotion is done before the offering, said Jerry Mixon, pastor.

A man has to live with himself, and he should see to it that he always has good company. — Charles Evans Hughes

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|------------------------------|------------|
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-Just for the Record-



Students at Jones County Junior College Baptist Student Union have been busy raising money for missions. One project that all BSU'ers really get involved in is dressing eight children for Christmas. These children are picked up at school and taken to a local department store where they are allowed

to choose their own clothes, with students assistance. They are then brought back to the BSU Center for a party, lunch and opening of gifts. The BSU students take these children home at the close of the days activities.



Acteens and GAs of Emmanuel Church, Greenville (Washington Association) were recognized in a special service recently. Those who earned awards are, left to right, front row, Mandy Bearden, Trice Stokes, Amy Johnson, Stacey Clark. Second row: Patsy Poole, WMU director, Melissa Hughes, Laura Slade, Tracie Clark, Christy Weger, Jeannie Johnson, GA leader.



Cliff Temple Church, Natchez, recently held a missions fair. Organizations participating were Royal Ambassadors, Baptist Women, Acteens, Girls in Action, and Mission Friends. Pictured at the Baptist Women display are Marie Hughes, Baptist Women president, and Dianne Britt, Baptist Women member. Elaine Jordan, GA director, is pictured at the GA display. Gene Bobo is RA director, June Carpenter, Mission Friends director, and Cindy Bobo, WMU director. W. G. Dowdy is pastor.

Mississippi Baptist activities

- Feb. 3 Human Relations Sunday (CAC Emphasis)
- Feb. 4-6 Evangelism/Bible Conference; FBC, Greenville, 6:30 p.m. 4th-Noon, 6th (SS/EVAN)
- Feb. 8-9 College/Seminary Weekend: Parkway BC, Jackson; 7 p.m., 8th-3:30 p.m., 9th (CM)

Battle rages on between Rajneeshees, Oregonians

RAJNEESH PURAM, Ore. (EP)—Animosity continues to build between residents of the Rajneesh commune in the former town of Antelope, Oregon, and residents of the surrounding communities.

The Rajneeshees, followers of Indian guru Bhagwan Shree Rajneesh, have been ordered to tear down 640 huts that did not meet building codes. The huts, called winterized tents by the Rajneeshees, were used to house street people brought in by the Rajneeshees in what some believe was an effort to influence local elections.

Wasco County Circuit Judge John Jelderks ordered that the huts must have their utilities disconnected, and

be torn down within 45 days. Wasco County and the state of Oregon had challenged the structures for violations of building codes. The Rajneeshees appear to be complying with the order.

The state has levied a \$1,400,000 fine against the Rajneeshees for electrical violations in that territory, the largest such fine ever levied. The Rajneeshees are expected to appeal.

Reception at Morrison Heights to honor McGregors

Morrison Heights Church, Clinton, will hold a reception in honor of Kermit McGregor and his family, in the church fellowship hall on Sunday afternoon, Feb. 3, from 2 until 4 p.m.

McGregor was pastor at Morrison Heights Church from June 1, 1978, until his resignation became effective Dec. 31, 1984. On Jan. 2, he began work as public relations director for the Baptist Children's Village, Jackson.

Members of the committee planning the reception are Ed McDonald, chairman, Amy Bowlin, J. Dodd Brooks, Thelma Bush, Gene Coxwell, Jackie Dalton, and Billy Fox.

Through these 6½ years as the Morrison Heights pastor, a committee spokesman said, "Dr. McGregor gave of himself unselfishly through some of our most challenging times and truly distinguished himself as God's messenger for us. He and his family have dwelt among us, sharing our joys as well as our sorrows, and have endeared themselves to us. He has now answered God's call to another field of service, and we want those of us in Morrison Heights Church, as well as others in the community of Clinton and Jackson, to have the opportunity of expressing love and appreciation for them, for the service they have rendered."

State United Methodists give to Africa hunger

A special appeal among United Methodists in Mississippi has resulted in more than a quarter of a million dollars to be given to hunger needs in Africa.

The Bishop's Appeal for Hunger in Africa, handled through the United Methodist Committee on Relief, reports a total of \$251,050.86 given by the two United Methodist conferences in the state.

No administrative costs are to be taken from the gifts, according to the United Methodist Advocate, state paper for the Methodists.

Never argue at the dinner table, for the one who is not hungry always gets the best of the argument. — Whately

Straight Bayou offering stems from missions participation

Straight Bayou Church (Sharkey-Issaquena Association) gave a record amount to the Lottie Moon Christmas Offering for Foreign Missions in 1984. E. Leslie Hicks, pastor, reports that the church with 93 resident members, has exceeded its goal of \$3,000 by giving \$3,085.41. This marks the fourth consecutive year that the church has recorded an increase in foreign mission gifts.

"The church not only believes in mission giving of money, but actively supports missions with their ability and man power," says Hicks. In recent years the men of the church have participated in building a church in a remote village of Honduras only miles from the present fighting along the border. As farmers, they have also been active participants in agriculture missions in Paraguay. Along with men of the association, they furnished hundreds of bushels of soybean seed for planting, and with the help of the associational WMU sent a number of bundles of clothes.

The church's love for mission participation began with a World Missions Conference, the pastor said, and has continued to be made aware of missions through the efforts of the mission organizations.

The church believes, he added, in prayer as the primary motivation for missions. This year's preparation for mission giving began with the women studying the book, *Holding The Ropes* by Helen Jean Parks and taught by Dona Wigley of Rolling Fork. This

book emphasizes the importance of praying for missions and the miracles that the Lord gives through the efforts of prayer.

A special program was presented on Wednesday night during the Week of Prayer, with men and women participating. The highlight of the emphasis was a puppet show, under the direction of Carolyn Hodnett, presented by the youth of the church. Children took a special offering for missions at the close of the service. Baptist Women sponsored the showing of the new Lottie Moon film, "Journey Home."

The church has been led by its mission organizations in emphasizing these efforts. Martha Hicks is Baptist Women's president and also serves as WMU director of the association. Dewitt Hodnett is Baptist Men's president. William J. Hodnett, another member of the church, is Associational Brotherhood director.

Off the Record

"Gracious!" exclaimed the husband as he closed a volume of *The Marvels and Immensity of Nature*. "When I read a book like this on the grandeur of Nature it makes me think what a poor insignificant thing man is!"

"Humph!" grunted the wife. "You never saw a woman who had to wade through five hundred pages of stuff to discover that fact."

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"Take care of your voice"

Professor offers preachers 10 more years in the pulpit

By Nancy Barcus

WACO, Texas (BP) — A retired speech professor at Baylor University is offering ministers 10 extra years in the pulpit — just by showing them how to take care of their voices.

George Stokes has been begging preachers to care for their voices during his 25 years as professor of speech. Now retired, he is devoting himself to helping ministers reclaim what he calls "the most abused part of the human body."

During a recent voice workshop for ministers, Stokes told them, "I can give you 10 extra years in the pulpit if you faithfully observe several guidelines which are so sensible, you'll wonder why you didn't think of them yourself."

Unfortunately, most ministers ignore such common sense advice, not realizing that the human voice actually can wear out with continued misuse, Stokes said. "You're in this sad shape vocally because the Spirit lit a fire in you," he said. "Now, let the Spirit lead you to use the right muscles. It's not too late to reclaim your voice, if you start today. Remember, if you break your body through misuse, the Spirit is going to follow suit."

Dehydration is the chief enemy of the voice, Stokes said. Membranes in the vocal folds rub together and need lubrication. Traveling on airplanes can cause vocal damage, both because of the dryer air and the need

to talk above the sound of the plane's engines, he said. Emotional strain also can dry up the vocal folds, as can the common cold or allergies.

He recommends avoiding medication or lozenges, using natural remedies instead to restore moisture to the vocal folds. To increase saliva, he recommends softly biting the tongue between each of the rear molars, 10 seconds on each side.

Ministers should use a scarf to protect the throat against cold wind, and always wear a hat and a light coat to keep body temperature constant, he said. Light clothing is better than heavy clothing, because the skin can set its own temperature, he said. When breathing outdoor air, take in

air through both the nose and the mouth, because the nose regulates humidity.

The common cold and allergies can be controlled by taking several precautions, Stokes said. Limiting starch in the diet will cut down on mucus and phlegm in the throat. He also recommends clearing the sinuses by natural methods whenever possible, by standing over a pot of steaming water. Antihistamines and decongestants dry the nose and throat and promote irritation of the vocal folds, he said.

Most of all, Stokes warns ministers to avoid straining the voice. Shouting can break blood vessels, and continued misuse of the voice can lead to

contact ulcers, polyps, and eventual voice failure, he said.

Since the voice is the tool through which the gospel is proclaimed, ministers must place a higher value on it, Stokes said.

"Your voice should express your inner being and sincerest thoughts. Clear articulation and proper breathing will bring souls into the kingdom in a way that shouting may fail to do. Your audience will heed your thoughts and not be sidetracked by a dislike for a strained and unnatural voice."

It often takes many sessions of practice to move from an artificial and damaged vocal sound to a natural voice, Stokes said. But that extra 10 years in the pulpit may be worth it!



"Drawn Together"

"Drawn Together" is sponsored by the Baptist Student Union at Mississippi State. They present a Christian witness through the medium of contemporary religious music. Glorifying Christ by sharing the gospel through music, scripture, and testimonies is the group's main purpose. The group is composed of four singers, a bass guitarist, a drummer, a pianist, a synthesizer, and a sound technician. They have sung and shared for worship services, concerts, retreats, assembly programs, and banquets. The members of "Drawn Together" are Don Rauniker of Ballwin, Mo.; Alicia Sellers of Brandon; Retha Price of Neosha, Mo.; Jimmy Only of Collierville, Tenn.; Clark Leake of Tupelo; Kim Hill of Memphis; Mark Mathis of Starkville; Vicki Denson of Louisville; and Brian Price of McComb. For additional information about this group contact: "DRAWN TOGETHER", Baptist Student Union, Box BU, Mississippi State, Miss., 39762.

More personnel needed for Equatorial Guinea

By Indy Whitten

EQUATORIAL GUINEA—It is often less complicated to leave the little-known countries of the world on the "back burner," thinking that any personnel at all is enough to hold the doors open for ministry.

Such is not the case for Equatorial Guinea, a country in west Africa which few have heard of, and even fewer have realized the need for Southern Baptist missionary personnel.

In 1981, Southern Baptists sent the first missionary couple to Equatorial Guinea—Jess and Peggy Thompson went through more than two years of difficult trail-blazing, laying the foundation to mission work. They spent years waiting for permits to come through.

In 1984, Charles and Indy Whitten, missionaries to Spain, transferred to the small African country to do general evangelistic work during their last term of service before retirement.

Though Equatorial Guinea is African in location and tribal traditions, its official language is Spanish. For 190 years the country was Spanish Guinea. The last 15 years have seen independence.

The result of the Thompson-Whitten work thus far? Two congregations have begun; many contacts have been made through agricultural work and a vaccination campaign they directed with volunteer personnel. Young professionals are studying English and the correspondence Bible course is sought after throughout the country.

But the future remains a question for work in this country about the size of the state of Maryland. The Thompsons' furlough is set for 1985-86 and the Whittens retire in the latter part of 1987.

More personnel will be needed soon to minister and fill the spiritual vacuum in Equatorial Guinea. The need is great, though the country is small.

THE GIFT OF SIMPLICITY by June Holland McEwen (Broadman, paper, 125 pp., (3.25) The author is assistant to the director of the Brock Scholars/Honors Program at the University of Tennessee. She is also one of the editors of the Broadman Press release, *Women on Pilgrimage*.

In the introduction to the *Gift of Simplicity*, she says, "The occasion for this book is my own need to reorder priorities, to simplify, to take more control of my time. I need to find more time for prayer, study, and contemplation."

"Christians must continually take a serious look at the bondage imposed by the complexity of modern life and society. This complexity inhibits our freedom to grow, to be thoroughly Christian, and to take our places in the world without being of the world."

We long for the simple life. Why? She digs into the answer in the first chapter. Earlier generations worked to provide basics. We work to gain things, possessions, power, prestige, — maybe that we don't even truly want, but our desires for them have been determined for us by forces outside ourselves.

The Shakers were known for their genius at living the simple life. In one chapter, Mrs. McEwen gives the text of the Shaker town Pledge. An Old Shaker Hymn is, in fact, the theme of the book: " 'Tis a gift to be simple, / 'Tis a gift to be free / 'Tis a gift to come down / Where you ought to be. / And when you find yourself / In the place just right, / 'Twill be in the valley / Of love and Delight."

To live the simple life, the author says, one must first of all decide to do something. "Then the steps are clear: have a plan, set attainable goals, decide on priorities, on a day at an hour begin." In the final chapter, she tells stories of persons who have decided to live the simple life, and illustrates how they chose to go about it.

This book is food for thought — and action. — AWM

THE ENCYCLOPEDIA OF CHRISTIAN MARRIAGE: Fleming H. Revell Company, 1984; 414 pages; hardback, \$16.95.

The Fleming H. Revell Company has made a significant contribution to

Book Reviews

the Christian community with the publication of this work. This encyclopedia consists of excerpts from the writings of conservative family psychologists, counselors, medical doctors, and ministers.

The seven major sections of the book are Premarriage and Engagement, the Wedding, Husband and Wife, Sex and Reproduction, Family

Life and Parenting, Finances and Divorce. Nearly every conceivable question related to one of these areas of interest is anticipated and answered. There is an amazing amount of material here.

This book or one like it should be in every Christian's home and every pastor's library. — Reviewed by Alan Day, pastor, First Church, McComb.

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Devotional

"For best results . . ."

By Marjean Patterson
I Thessalonians 1:2-3 (NIV)

Often we are reminded by television commercials that "for best results . . ." of over-the-counter medicine, certain doses should be taken. The Apostle Paul perhaps had said something about "for best results . . ." when he visited the people of Thessalonica.



Paul hadn't been able to spend a great deal of time with the Christian congregation at Thessalonica. As a matter of fact, the author of Acts advises that Paul went into the synagogue "and on three Sabbath days he reasoned with them from the scriptures, explaining and proving that the Christ had to suffer and rise from the dead."

Following this brief time of instruction, Paul and his helpers were forced to leave Thessalonica. The caring heart of the great missionary remembered the small congregation in prayer and determined to keep in touch with them.

Paul dispatched the younger Timothy to Thessalonica to find out what was happening with the church. To be sure, there was persecution and there was some misunderstanding about the return of Christ.

But the heart of Paul had to beat with gratitude and thanksgiving when he heard of some of the results of efforts made for the cause of Christ by the infant church.

What a beautiful passage is I Thessalonians 1:2-3! Paul reminded the Christians in Thessalonica about his own constant concern and prayerful support for them. Then he rejoiced as he thought about the faith, love, and hope as expressed by the church.

These new Christians were remembered before God for "your work produced by faith" — complete trust in God which showed itself in action; "your labor prompted by love" — the labor which expressed the love of believers for one another; and "your endurance inspired by hope in our Lord Jesus Christ" — steadfastness, endurance, and perseverance.

Later in the same chapter Paul affirmed the Thessalonians as great role models of the gospel of Christ. He declared "And so you became a model to all the believers in Macedonia and Achaia — the Lord's message rang out from you . . . your faith in God has become known everywhere" (I Thessalonians 1:7-8 NIV). What a magnificent affirmation!

And now, nearly 2,000 years later, the words of Paul prove to be a good prescription to us as individual Christians and as members of Christian congregations.

"For best results . . ." we need to let our work be produced by our faith in Christ; our labor be initiated by love; and our endurance be inspired by hope in the Lord Jesus Christ.

If we follow this prescription, then perhaps it will be said of us and of our congregation, "the Lord's message rang out from you . . . your faith in God has become known everywhere."

Marjean Patterson is director, Mississippi Woman's Missionary Union.

Staff Changes

First Church, Gulfport, has called Dean Register, who will move from the pastorate of First Church, Franklin, N.C. Register was born in Madison, Fla., but claims Adel, Ga., as his hometown. He is a graduate of Valdosta State College in Georgia. In 1984, he received the doctor of theology degree from New Orleans Seminary. He and his wife, Sharon, have two children.

First Church, Long Beach, has called Mickey Bailey as minister of youth.

Tommy Snyder has resigned the pastorate of Beulah Church, Myrtle, and has accepted the pastorate of Calvary Church, Greenville. Snyder is a graduate of Mississippi College and Southwestern Seminary.

Paul Chaney, a native of Hickory, has accepted the position of minister of music and youth at Calvary Church, Meridian. He is a graduate of William Carey College with a bachelor of music degree, and in a short time will be graduated from New Orleans Seminary. He is married to the former Teresa Heflin of Tupelo, who also has a bachelor of music degree from Carey. They have one son.

New Salem Church, Franklin County, has called W. Harold Anderson as interim pastor. Anderson lives at Brookhaven. He retired several years ago as director of missions in Lee Association.

Missionary News

Earl and Mamie Lou Posey, missionaries to the Philippines, have arrived in the States for furlough (address: 3805 East Camellia Dr., Mobile, Ala. 36609). He is a native of Alabama. The former Mamie Lou Eubanks, she was born in Lucedale, Miss. They were appointed in 1959.

David and Barbara Murray, missionaries to the French West Indies, have returned to the field following furlough (address: 1 Palais Royal, 97110 Abymes, Guadeloupe). He was born in Moss Point, Miss. The former Barbara Magee of Louisiana, she was born in Bogalusa. They were appointed in 1980.

Names in the News

Cherry Creek Church (Pontotoc) ordained Greg Herndon to the gospel ministry on Dec. 30. Pictured at left is Greg's father, Joe Herndon, who preached the ordination sermon, and at right is Billy Davis, Cherry Creek pastor, who presented the certificate of ordination. Greg has been called as pastor of First Church, Troy, in Pontotoc Association.

Turner C. Jewell, 85, long time deacon, Sunday School teacher, and treasurer of Oak Grove Baptist Church, Meridian, died Jan. 2, after a brief illness.

ATLANTA (BP) — Thomas J. Holmes, 67, died in Atlanta following cardiovascular surgery. In 1966 Holmes drew international attention when he was dismissed from the pastorate of Tattnell Square Baptist Church in Macon, Ga., over integration of that congregation by a Nigerian student at Mercer. Holmes wrote a book about that experience entitled *Ashes For Breakfast . . . A Diary of Racism*. It was co-authored by his brother-in-law, Gainer E. Bryan Jr., former editor of the Maryland Baptist. At time of his death, Holmes was interim pastor of Rainbow Park Baptist Church in Decatur, Ga.

John Baker dies in Maryland

WASHINGTON (BP) — John W. Baker, general counsel and director of research services for the Baptist Joint Committee on Public Affairs, died Jan. 12 at his home in Bethesda, Md. Baker, 64, considered one of the nation's foremost specialists in church-state law, had been ill since suffering a heart attack Christmas Day. He died of congestive heart failure.

Baker, born in Austin, Texas, Aug. 6, 1920, was graduated from the University of Texas (BA), the University of California, Berkeley (Ph.D.) and The American University, Washington (JD). He was a college political science professor 22 years.

During 1967-68, when he was a visiting scholar at The Brookings Institution, he was asked by the late C. Emanuel Carlson to join the staff of the Washington-based BJCPA, a post he assumed in 1969. He earned his law degree at American University's Washington College of Law in 1977.

During the 15 years he was with the BJCPA, Baker wrote or filed 21 friend-of-the-court briefs at the U.S. Supreme Court and other federal panels. The latest was on Jan. 7 in a challenge to the Reagan administration's decision last year to establish full diplomatic relations with the Vatican.

He was a member of the bar of the U.S. Supreme Court, and of numerous professional societies.

Joe Henry Barber III was ordained to the gospel ministry by First Church, Clinton, on Dec. 30. Barber, a recent graduate of New Orleans Seminary, is the son of Mr. and Mrs. Joë Barber Jr. of Clinton. His father is vice-president for business affairs for Mississippi College. Joe Henry Barber III is serving as associate pastor of Woodlawn Church, Vicksburg.

Billy Wayne Stanford was ordained to the gospel ministry by First Church, Clinton, on Jan. 20. Stanford, a recent graduate of New Orleans Seminary, has been called as pastor of the Twin Lakes Church, Hinds-Madison Association. Prior to becoming manager of the Filtrol Corporation in Jackson, Stanford was associated with the Mississippi Chemical Corporation for 19 years.

Zeno Wells, former director of missions in Jackson County is now interim director of missions in that association. The DOM Search Committee is seeking a new director of missions to fill the position vacated by Allen Webb when he retired Dec. 31.

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North central states affirm goal to double churches

By Michael Tutterow

DAYTON, Ohio (BP)—More than 430 participants from seven north central states reaffirmed their commitment to double the number of churches in the region by 1990.

The pastors and laypersons from the seven north central states—Indiana, Illinois, Iowa, Michigan, Minnesota, Ohio and Wisconsin—met at Far Hills Baptist Church in Dayton Jan. 3-5 to hear an update on Southern Baptists' work in the region and to train for church starting in the country's mid-section.

R. V. Haygood, executive director of the Indiana Baptist Convention, told participants that Southern Baptists had only 625 churches in north central and northeastern states in 1946. By 1973, the number in the north central region alone had increased to 1,758, he added. It was during that year that a steering committee established North Central States Thrust, an effort to reach people in the north central states with the gospel. The committee adopted a goal to double the number of churches in the region by 1990, he noted.

Since then Southern Baptists have only begun about 19 percent of the churches needed to meet the goal. But Haygood said other goals from the 1973 meeting have been met.

One goal of the thrust "was to turn the eyes of Southern Baptists on the area and get linkages established between old-line state conventions and new work areas," Haygood said. "We have not doubled the number of churches by any means, but we have focused the minds of Southern Baptists on this area and we have focused the minds of Southern Baptists on a Bold Mission Thrust for our world," he explained.

Since the goals were adopted, explained Haygood, more than 50 pastors have come from Southern states to work in the region. Also, the north central states have received about \$500,000 through linkages with old-line Baptist state convention in addition to the scores of volunteers who have flooded the area, working in church construction and other local church ministries.

Haygood noted that currently 2,085 Southern Baptist churches minister to 60 million people—one-fourth of the nation's population—who reside in the north central states. "We feel that one-fourth (of Southern Baptist churches) should be here, too," said Haygood.

Baptists will attempt to have 3,516 churches in the seven-state area by 1990, added Haygood.

Clay Price, director of the Southern Baptist Home Mission Board's program research department, reported that only six percent of the Southern Baptist Convention's churches are located in the north central states while one out of eight SBC churches started in the United States since 1972 has been in the region.

Though church starts have been high in the region, "as soon as we organize churches, we start to lose churches," lamented Price. He noted that the Southern Baptist Convention lost two percent of its church starts per year, adding that 25 percent of the

churches begun nationwide in 1972 have been lost.

In the north central states, the percentage of loss was even higher, said Price, with 39 percent of the churches organized in the region since 1972 now out of existence.

Price noted that of the SBC churches which reported they organized between 1972 and 1978, 50 percent did so with 50 members or less. He added that figures show one-third of the churches begun with 50 members or less are in trouble or dead within five years.

Price suggested Southern Baptists more closely monitor new churches, offering verbal encouragement and support to church leaders. But he also suggested that Baptists look at organizing churches when they reach 50 or more in membership. "The smaller the church when organized, the greater the potential of losing it," he warned.

Conference participants also heard Lloyd Elder, president of the Baptist Sunday School Board, pledge that he will request trustees of the board to increase support for the north central states, with the agency contributing as much as \$100,000 more to each state convention in the region by 1990.

Oscar Romo, director of the Home Mission Board's language missions

division, called on Baptists in the north central states to reach ethnics with the gospel. Romo noted that 122 million Americans claim they belong to at least one language/ethnic-culture group other than white.

Romo noted that north central states are home to 122 ethnic groups. While reaching ethnics is important, Romo cautioned Baptists in their approach to language missions.

"We must learn to contextualize the gospel," Romo said. "Language becomes the thread and culture becomes the needle by which we weave the gospel into the lives of people."

Joe Ford, associate vice president of evangelism for the Home Mission Board, told participants "the church is God's way of evangelizing the world. Evangelism will be done by the church or it will not be done at all."

Ford said the climate is right for church starting in today's high-tech society. He challenged participants to establish churches with an emphasis on evangelism.

"Southern Baptists must start more churches because that's the only way we're going to reach the world," he concluded.

Tutterow writes for the Home Mission Board.

Bold Mission efforts affect building needs

By Charles Willis

NASHVILLE, Tenn. (BP)—"If Southern Baptists are to have 50,000 churches by 2000 A.D., we must find effective ways to bring together volunteer architects and building crews to design and construct church buildings," Gwenn McCormick is convinced.

McCormick, who became secretary of the Baptist Sunday School Board's church architecture department in 1983, told state convention building consultants he has been impressed in the past year with the "sheer volume of work load" for the denomination's architectural service.

Services were provided in the past year to nearly 3,600 churches and 34 missions in 15 foreign countries, he said. The preliminary sketches produced would have cost well over \$1 million at current market rates, but were provided free by the Sunday School Board.

McCormick stressed the need to put high priority projects on a fasttrack, "particularly for new church starts and situations which need immediate help in providing growth space."

The department has completed two new designs for first unit buildings with full construction drawings. Another two designs have been chosen for development in 1985. "We intend to maintain a selection of up-to-date construction drawings that will meet the needs of many new church starts," he said, "but unless we tap volunteer resources, the sheer

financial burden of providing 12,000 to 14,000 first unit buildings may be beyond the denomination."

Plans were unveiled to provide at no cost interior design and master planning for priority projects in pioneer mission situations. Such services are routinely offered on a cost-recovery basis to congregations.

McCormick said the gift of these services as a Bold Mission project will assist church starts, store-front ministries and other missions "that often are handicapped in outreach efforts due to unattractive facilities."

Sunday School Board President Lloyd Elder reminded state building consultants "week by week, month by month, project by project, there are people depending on you... in the expertise God has given you." Elder cited spiritual factors involved in building projects, among them Christian service, stewardship, public witness, theology, and heritage.

"We talk about the church when we mean the church house," Elder said. "We're building houses of worship," he said, "but upon Jesus Christ alone our lives are built."

Willis writes for the Sunday School Board.

Tis easy enough to be pleasant, when life flows along like a song; but the man worthwhile is the one who will smile when everything goes dead wrong. — Ella Wheeler Wilcox

Thursday, January 31, 1985

BAPTIST RECORD PAGE 11

One in ten high school students in New York hooked on alcohol

NEW YORK, N.Y. (EP)—One in ten high school and junior high school students in New York State described themselves as "hooked" on alcohol in a recent survey. The survey, which was conducted for the state's Division of Alcoholism and Alcohol Abuse, estimated that of the state's 1.5 million secondary-school students, 53 percent had been drunk at least once in the last year.

One student in ten reported getting drunk weekly; 13 percent said they had attended classes while drunk. Of students in grades 7 through 12, 83 percent said they had tried alcohol; in grades 10 through 12 that figure jumped to 92 percent. Students who described themselves as heavy drinkers (at least five or more drinks weekly) were less successful academically.

While 15 percent of students questioned in national surveys described themselves as heavy drinkers, about 20 percent of New York students said they were heavy drinkers.

Shortage of training produces surplus of woes

DALLAS (BP) — Much of the controversy in the Southern Baptist Convention can be related to the lack of training in SBC churches, said Jimmy Draper, immediate past president of the SBC.

Speaking at the Texas state church training convention, Draper, pastor of First Church, Euless, Texas, said, "To solve this problem (the controversy) we need to redirect our energies. We have been making good time," he said, "but we've been going in the wrong direction."

Draper used his church as an example saying he baptized 200 adults every year who "don't know Southern Baptist history or what Southern Baptist believe," he said, "Church training can help achieve goals and needs that we as a convention have today."

He also said Southern Baptists will never find unity in such things as theology or geography. "We will find unity in commitment to Jesus Christ in his effort to redeem the world. We must identify with Christ in reaching the world through evangelism, missions and starting new churches."

W. Winfred Moore, pastor of First Church, Amarillo, and president of the Baptist General Convention of

Texas, echoed Draper's remarks by saying, "Baptists need church training because we've got multitudes who are quitters. We need to learn to be obedient to God's word. The most prevalent sin is that of disobedience which began in the Garden of Eden and has continued. There is no substitute for obedience."

Following the theme of the convention, "Discipleship: A March Toward Maturity," Draper said people misunderstand what it means to be a disciple.

This is outlined, he said, in Matthew 16:24: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Draper said Christians must "deny themselves... and must place themselves at the feet of Jesus and allow themselves to be used by him."

"Christians also must take up their cross which is something they choose to carry," he said. "It is a conscious commitment to take up the cross of Jesus Christ. Ultimately, Christians must follow Jesus." He said Christians cannot be "content to sit. They must be action and goal oriented, always serving him because they love him."

Methodists give Carter 1985 World Peace Prize

LAKE JUNALUSKA, N. C. (BP)—Former President Jimmy Carter, a Southern Baptist, has been named to receive the World Methodist Peace Prize for 1985.

Carter, president from 1976-80, will receive the award March 13 at Emory University in Atlanta.

Joe Hale, general secretary of the council, said the award recognizes Carter's long commitment to the goal of world peace; his concern for increased understanding among the peoples of the earth, his vision evidenced through the establishment of the Carter Center of Emory University for the reduction of conflict; his work with Habitat for Humanity, which sponsors projects to provide low-cost housing for the poor; and the personal example of his own life as one who is committed to the "things that make for peace."

Hale said Carter is the first American citizen to receive the award. Among the other recipients is the late Anwar Sadat, president of Egypt, whose efforts for peace were interrelated with those of Carter.

The Peace Award is given periodically by the World Methodist Council, a representative world body of 64 Methodist and related united churches in 90 countries on six continents. Member denominations in the United States include African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Wesleyan, and United Methodist.

Speak gently — 'tis a little thing, Dropped in the heart's deep well; The good, the joy that it may bring, Eternity shall tell. — Author Unknown

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Controversies with the Pharisees

By Bill R. Baker
Luke 5:17-6:11

The ministry of Jesus brings him into controversy with the religious leaders known as Pharisees. Jesus' injection of certain practices and rejection of others irritated the Pharisees to the extent of causing public controversy. The lesson today highlights a sampling of these controversies.

Controversy regarding forgiveness (5:17-26). A graphic picture of cooperative effort in bringing one to Christ is seen in this section. When determination prevails, concerned Christians will bring others to Christ, even if it takes tearing a hole in the roof. The church needs to seek innovative methods to reach people for Christ. Jesus uses the occasion to illustrate his power to forgive sins (vs. 21-24). Even though the capability of Jesus to heal proved his power to forgive, the Pharisees could not accept this because they could not accept him as God, and only God could forgive.

Controversy regarding associates (vs. 27-32). Jesus enlisted Levi as his associate, an action totally unacceptable by the Pharisees. Levi was a publican, that is a tax collector who

served the Roman government by collecting taxes from his people; consequently, he was a despised person and considered to be a traitor. The religious beliefs of the Pharisees would not permit their association with a publican for such would result in spiritual defilement.

Through association with Levi, Jesus had committed a signal sin in the Pharisaical mind; however, the error was compounded when he agreed to enter the publican's home and associate with other publicans and perhaps Gentiles. The Christian is in the world to say "in Christ's stead" be reconciled to God and this reconciliation can only result from a relational evangelism.

Controversy regarding form (5:36-6:11). Religion, as in the case of the Pharisees, may take some form while remaining void of power. There were two areas in particular where the Pharisees had given rigid form to their religious creed. One of these had to do with fasting and praying (vs. 33-35). Jesus rejected the outward display of religious exercises which

made him unacceptable to the Pharisees.

Another rigorous religious form was Sabbath regulation. Because Jesus violated these traditional regulations (traditional as separating them from biblical), he was accused of heresy in the cornfield and in the place of worship (vs. 1-6). A key concept determining Sabbath observance is seen in the word "Lord" (v. 5 "the Son of man is Lord of the Sabbath"). Whatever one does on the Lord's Day should be determined by one's relationship to the Lord of the Day.

No one can create a form for the gospel. Just as new wine cannot be contained in old wineskins, the gospel cannot be contained in old forms. Jesus did not come to patch up the old (v. 36) but he came to give something new (v. 37), and this new thing under the sun and from the Son will never submit to man's preconceived forms.

An addendum. There are three interesting responses cited in chapter five: following (v. 11); questioning (v. 21); and murmuring (v. 30).

Baker is pastor, First, Clinton.

Help for the frustrated

By James F. Yates
John 5:2-3, 5-15

The identity of this pool has been the subject of differing opinions. The most certain we can be from textual readings is that it was near the pool where the sheep were washed before being sacrificed, just northeast of the temple. John says that this pool had "five porches," a covered, colonnaded area about the pool.

The pool itself was fed by a spring which flowed intermittently, causing the water to be troubled. Jewish belief was that an angel disturbed the water, and the first sick person to get into the pool thereafter was healed. From verse 3 we gather that this was a regular gathering place for people with various physical handicaps — blindness, paralysis, crippled conditions. There was one particularly pathetic man whose situation arrested the attention of Jesus. He had been an invalid for 38 years. Either by his own supernatural knowledge or from hearsay he knew that the man had been there for a long time. Probably friends brought him there and left him.

This scene is a striking picture of the suffering, the selfishness, the sin of the world, with which is contrasted the healing ministry and salvation of our Lord. He alone is able to repair the waste of humanity and to save the lost. His is a ministry of redemption. One striking feature of the record of this miracle is its account of the development of faith. There are three stages, suggested by the words of Christ:

The question: "Do you want to be healed" (v. 6)? Knowing that this was the very reason he was there, feeling absolutely helpless to do anything for

himself, and having not a single person to help him, the man must have felt that Jesus' question was foolish or even cruel. Here, however, was one person at least who had noticed him enough to show some interest in him.

His answer in verse 7 suggested how easily despair could have become second nature. Not only was he physically helpless, but apparently he had no friends because there was no one to help him into the pool when the sudden stirring of the water invited an immediate response. As a result, while he struggled to drag his body into the water, someone else not invalid or lame would step down first. It is interesting to observe that none of those who received a cure in this fashion either remained or returned to help those less fortunate companions.

He wanted to be healed, though he did not see that he ever could be, for he had no one to help him. The first essential toward receiving the power of Jesus is the intense desire for it. Jesus comes to us and says: "Do you want to be changed?" If in our hearts we are content to stay as we are, there can be no change for us. There must be a desire for change.

The command: "Rise, take up your pallet, and walk" (v. 8). The first word, "rise," suggests the need for immediate action. "Take up your pallet," reminds the one who is to be healed that there must be no thought of relapse, no provision for falling back into the old way of living, no fear for the future, but confidence in Christ. "Walk," declares the need of entering at once upon the experience of the new life which Christ imparts. Heal-

ing for the man who had been an invalid for 38 years was instant; obedience was instant. He took up his pallet and started walking.

The warning: "Sin no more, that nothing worse befall you" (v. 14). There is no indication that Jesus was relating the sin to the man's crippled condition in a cause-and-effect sort of way. It is possible that the lame man had been blaming his crippled condition for those 38 years on God and that his sin was his bitterness and hostility toward God. The sins of the spirit are as vicious and as destructive of character as the sins of the flesh. The "nothing worse" of Jesus' warning is generally regarded as God's judgment — get your heart right with God; there are worse things than physical ills.

• Enter the guardians of orthodoxy! The Jews of verse 10 must have been Pharisees. They stopped him to charge him with being a lawbreaker. John had noted in verse 9 that it was the Sabbath. The Fourth Commandment simply said that men should keep the Sabbath day holy, and should refrain from labor on that day. So when the Jewish leaders saw this man carrying his pallet they reminded him that this was not lawful. He was not prepared to argue with trained theologians over the elaborate Sabbath regulations and so he simply said that the man who had healed him told him to do this. But when they asked him the identity of the healer, he could not tell them. Jesus has withdrawn from the excited crowd that thronged the porches around the pool.

Perhaps because the man had been charged with sin, he later made his

The Light of Life

By W. Levon Moore
John 9:24-41

The scripture passage for today must be interpreted in the light of the entire ninth chapter of John.

In the early portion of the chapter, one reads the dramatic account of the healing of a man who was blind from birth. Jesus was the source of this man's healing; and our Lord declared that the purpose of the healing was that the works of God should be made manifest in him (v. 3). Against the background of this miraculous experience, Jesus made the magnificent assertion, "I am the light of the world."

Let us note in the passage these four facts.

I. Condition (v. 1)

As Jesus left the temple and passed by, he saw a man which was blind from birth. To become blind for some physical reason is a terrible plight. For one to have been born blind, however, is a far greater tragedy. This man had not lost his sight; he had never been able to see. This was the sad condition in which this man found himself. His physical blindness is symbolic of the spiritual blindness which characterizes all who are born into the world.

II. A command (v. 7a)

Following the anointing of the blind man's eyes with clay, Jesus commanded him to go and wash in the pool of Siloam, which means, "Sent." The purpose of this command may be better understood by studying the context of our scripture passage.

During the feast of tabernacles, water was brought from the pool of Siloam; and in a special ceremony it was poured out to symbolize the miraculous provision of water for the Israelites who wandered in the desert. Jesus, by the implications of this command, is dramatizing the fact that he is God's "Sent One" to provide total cleansing and healing for those who come to him in faith. The scriptures are replete with commands to the spiritually blind to accept Jesus Christ as Saviour and receive sight.

III. A cure (v. 7b, 24-25)

The Pharisees sought to belittle the man who had received sight by casting him out of the synagogue. This act was designed to embarrass his parents, and to entrap Jesus because of the miracle. To deny that a miracle of healing had occurred was impossible. This is one of the most forcefully attested miracles performed during Jesus' entire ministry. The man's personal testimony was, "... one thing I know, that, whereas I was blind, now

way to the temple where Jesus found him and reminded him of his cure and charged him to "sin no more." Now he knew the identity of his benefactor. And, strange to say, he immediately went and told the Jews that it was Jesus who had healed him. Why he did this we do not know. Regardless, here begins the Sabbath controversy which will rage more and more during the ministry of our Lord.

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I see" (v. 25).

IV. A commitment (vs. 35-38)

When Jesus found the man, now healed of his blindness but disenfranchised from membership in the Synagogue, our Lord abruptly confronted him with the question, "Dost thou believe on the Son of God?" (v. 35). The man had already engaged in considerable discussion with the Pharisees concerning the nature of the person who had given him sight. In that exchange, the man had already declared, "if this man were not of God, he could do nothing" (v. 33). Thus, already he strongly implied his belief that the healer was the Son of God. Since he was unable, in his blind condition, to see the physical form of the one who healed him, and since Jesus, in the second encounter, did not identify himself as the healer, it is apparent that the healed man did not recognize Jesus.

When the Master asked the question, "Dost thou believe on the Son of God?" the man answered, "Who is he, Lord, that I might believe on him?" (v. 36). Jesus revealed himself to the man by saying, "Thou hast both seen him, and it is he that talketh with thee." Joyfully, and courageously, the man declared his commitment by saying, "Lord, I believe" (v. 38). His commitment to the Light of Life led to an experience of worship.

Our Lord even today provides sight for those who are spiritually blind. Has he become for you the Light of Life?

Moore is director of missions, Atala Association.

Bibles for Cuba

HAVANA, Cuba (EP) — The Cuban government has authorized the Cuban Biblical Commission to import 12,000 Spanish Bibles and 900 Bible dictionaries. These will be given to leaders and pastors of Cuban churches. This is the fourth shipment of Bibles Cuba has allowed since 1970.

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